6: Murphy E-5 (1952-1953)1956
SQ13 Mundurucu SQ13

NOTES

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[2] For the purposes of this paper the spelling of Mundurucú words is a simple Anglicization, except in the following cases: i and u have the phonetic values of Spanish i and u; ö is pronounced as in German; ĩ and ũ are nasal sounds.

[3] The identical marriage practices have been found in South America in bilateral societies having an essentially Dakota type kinship system. The difference between these cases and the Mundurucú seems to be most simply explained as a function of the line through which relationship is traced. A bilateral system would probably emphasize cross-cousin marriage, while sister's daughter marriage would be more clearly indicated in a patrilineal organization. Data on referential systems is, unfortunately, generally omitted or not clearly distinguished from the vocative system in the literature, and it is therefore difficult to analyze the terminology by the method followed herein.

[4] The trumpets are long hollow cylinders with reeds inserted in the mouth. The vibrations of the reeds emerge from the trumpet, essentially an echo chamber, as a deep reverberating sound. The instruments have a phallic symbolism which is evident when considered in connection with the associated legend. That the symbolic association between the genitalia and male dominance is not too remote in the male subconscious is suggested by the informant who, when asked how the Mundurucú "tame their women," replied "with the banana." These comments do not mean that I propose a psychological explanation of this complex. It merely indicates the deep interaction between culture and personality, structurally viewed. For our present purpose, it is preferable to view the complex as an integral part of the sociocultural structure.

[5] The reader will note that this is a somewhat different concept than the usual generalized statement of 'increase in the economic importance' of women. Eggan (1950:131) views the continuance of matrilocality among the Hopi in much the same light.

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11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

APPENDIX A

GLOSSARY OF MUNDURUCÚ WORDS

In this list, the letters *ɨ* and *ʉ* have the phonetic value of the Spanish *i* and *u*, *ö* is pronounced as the German *o* with umlaut, and *š* is equivalent to the English *sh*. 104

Araiarai the ceremony for the spirit mothers of game animals, which lasts an entire rainy season.
aɨũk a spirit that steals the souls of children.
asima ɨi spirit mother of fish and other aquatic creatures.
aunsabí pipí pain in the side.
biu ɨi spirit mother of the tapir.
Biu ɨi anyen Mothers of the Tapir, a men's society.
borombö an instrument used by the shaman.
cauɨi the intrusive object, created and spread by sorcerers, that causes disease.
chezeretaibitch anyen those who know how to explain dreams; persons who learn supernaturally powerful songs from dreams.
chewoi the supernatural power possessed by game animals.
Dajearuparip the shorter, ten-day ceremony for the spirit mothers of the game animals.
Dajeboiɨi the title bestowed on a warrior who took an enemy head.
daje ɨi spirit mother of the peccary.
Darekɨi anyen The Mothers of the Arrow, a society to which all Mundurucú warriors belonged.
dau pipí pain in the leg.
dawũ a drink made of tajá leaf and a broth extracted from grated Brazil nuts.
Duparip an extinct ceremony.
eksabí pipí pain in the back.
ibökoium chronic bad luck.
ibiunbök soul; also shadow, reflection, picture.
iböböt an instrument used by the shaman.
iboiwatitit the clan that possesses burial rights over certain clans of the opposite moiety.
ibökaipat the sorcerer.
Inyenborotaptam the first part of the trophy-head ceremonies.
ipsa pipí pain in the stomach.
ɨi rap nyun ipichat a species of jaguar, one of the eponymous spirit "companions" of the sacred musical instruments of the village of Cabruá.
karökö the sacred musical instruments kept in the men's house.
karökö ejewot spirit "companion" of the sacred musical instruments.
biu a flute played during the *Araiarai* and *Dajearuparip* ceremonies.
kökeriwat the spirits of the underworld.
mambat ɨi the mother of the rain.
mamú shaman.
mamú keren a shaman who uses his power for foolish or scandalous ends.
möri a gruel made from sweet manioc.
möriapa a shrub, the fruit of which is believed to have been capable of endowing people with clairvoyant powers in mythological times, but which is now poisonous.
Muchacha anyen a society of learned and honored warriors.
naneh an instrument used by the shaman.
nunchai pipí pain in the uterus.
ochö ochö the common cold.
ok pipí pain in the intestine.
paiat fever.
pem a horn used only by members of the *Muchacha anyen* society.

11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

104

Piunbõkmõkup anyen the curing ceremony to retrieve a stolen soul.
piwat leader and sponsor of a ceremony.
põtponchap an instrument used by the shaman.
putcha ši the spirit mother of all game animals.
rapsem ši spirit mother of the deer.
šikiriu a species of small bird having a short beak.
Taimetorom the final phase of the trophy-head ceremonies.
taubokat the third and final stage of the illness, *ujewaii*.
tauš ši spirit mother of the prego monkey.
taukörenjujut a species of small bird.
tekerá a species of small bird.
tubõ ancestral clan spirit.
uai uru a tree.
uantauhuakat wandering soul.
uirapurú a bird, the body of which is used in love magic (Tupi).
ujewaii a lingering illness which causes the victim to sicken and die.
wira anan literally, 'jaguar with a beak'; the term applied to newly made sacred musical instruments.
wirakuá a supernaturally potent and stonelike substance.
yakip a malignant supernatural object, said to resemble a louse, possessed by game animals.
yapõ a wanton woman.
Yašegon the second part of the trophy-head ceremonies.
yauhú the second stage of the illness, *ujewaii*.
Yurupari a highly malignant forest and water spirit.

Appendix B

GLOSSARY OF PORTUGUESE WORDS

apoiseira a tree.
arabamba a fishing bird.
assaí a palm (*Euterpe oleracea*).
beijú flat cake made from manioc flour.
biribõ the fruit of the biribazeiro tree (*Duguetia marcgraviana* Mart.).
bisorro an insect.
boa boa a bird.
breu de jutahí sap of the jutahí tree.
buritĩ a palm (*Mauritia vinifera* Mart.).
cajú fruit of the cajueiro tree (*Anacardium occidentalus*).
cajú assú (*cajuacú*) giant cajueiro tree (*Anacardium giganteum*).
cão-cão dos campos a savannah bird.
cará the South American yam (*Dioscorea* sp.).
caratinga a species of fish (*Diapterus*), family Gerridae, genus *Diapterus* and *Eugerres*.
castanha de arara a tree of the Euphorbia family (*Joannesia hevioides* Ducke).
castanheiro the Brazil-nut tree (*Castanhea vesca*)
catitú (*caititú, taititú*) a small wild pig of the family of Tayassuidae (*Pecari tajacu*).
coatá the spider monkey (*Ateles* sp.).
cupiuba a tree (*Goupia glabra*).
curujão da noite a night bird.
cutia agouti (*Dasyprocta aguti* Lin.).
envira (*embira*) a generic term applied to several vegetable fibers used as cord.
farinha a coarse flour made from bitter manioc.
fava a domesticated food plant of the family of Leguminosae.

11: Murphy E-5 (1952-1953) 1958
SQ13 Muńdurucu SQ13

104

feijão bean.
galso a wading bird.
gavião rapina a species of eagle (*Cerchneis sparverius eidos*).
gavião real a species of eagle (*Thrasaetus harpyia*).
gavião tawató a species of eagle (*Hypomorphnus urubitinga urubitinga*).
guariba the howler monkey (*Alouatta seniculus*).
imbauba (umbauba) a tree (*Cecropia palmata*).
ingá the fruit of the ingazeira tree (*Inga* sp.).
jabotá a tree (*Casria blancheti*), the bark of which is used to make canoes.
jacamí (jacamim) a species of trumpeter bird favored as a pet (*Psophia crepitans*).
jacú various species of birds of the family of Cracidae, especially those of the genus *Penelope*.
jamará a plant (*Cucurbita idolatrica* Lacerda).
jambú a plant of the family of Compostas (*Wulffia stenoglossa*).
japín (japim, japí, xexeu) a bird (*Cacicus cela*).
jararaca a species of poisonous snake (*Lachesis lanceolatus* Lacep.).
jiju a species of fish (*Etythrinus unitoeniatus*).
juriti (jurutí) various species of pigeons of the family of Columbidae.
jutahí (jutahý, jutaí) various trees of the family of Leguminosae, genus *Hymenaea*.
kamaiú a cane from which arrow shafts are made.
lagarta caterpillar.
macaxeira sweet manioc (*Manihot aipi*).
mãe da lua (urutau) a night bird (*Nyctibius grandis*).
mãe de bicho mother of the beasts—a bush supernatural, belief in which is widespread among the caboclo population of the Amazon.
maracanã a species of parrot (*Propyrrhura maracana*).
matrinchão a species of fish (*Brycon brevicaudatus*).
mel de chupé a type of honey.
mucura (gambá) various marsupials of the genus *Didelphis*.
muquim small red tick.
murirú pagé a medicinal plant.
mutúm the "turkey of the jungle," name applied to various species of the genus *Crax*.
najá (anajá) a palm (*Maximiliana regia*).
nambú (inambú) various species of birds of the family of Tinamidae, especially those of the genus *Crypturi*.
orelha de pau literally, ear of wood; a fungus that grows on trees.
paca a river rodent (*Cuniculus paca*).
panema a term for chronic bad luck used by the Amazonian peasants.
patuá (pataúá) a palm (*Cenocarpus pataua*).
pau d'arco a tree (*Tecoma heptaphylla*), highly favored for the manufacture of bows.
pau de candeia tree, used for medicinal purposes (*Vanillosmopsis* sp.).
pau de sacupema (sapopema) tree with roots that spread from the trunk to form buttresses.
paxiuba a palm (*Socratea exhorriza*).
paxiuberana a tree (*Tovomita triflora*).
peixe-boi manatee (*Trichechus inunguis* Desmaret).
penicapau (pica-pau) woodpecker.
percevejo an insect, parasite (*Cimex rotundatus*).
piaba a small fish (*Leporinus copelandi*).
pipira (tié-sangue) a species of bird (*Rhamphocelus brasilius*).
piquí a tree bearing a round, oleaginous fruit (*Caryocar villosum*).
piranha a carnivorous fish noted for its ferocity (*Pygocentrus piraya*).
prego a species of monkey (*Cebus macrocephalus*).
samauma (sumauma) a large tree (*Ceiba pentandra*).

11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

●104 *sipó* (*cipó*) a generic term for liana.
sorva the fruit of the sorveira tree (*Couma utilis*), also used as a source of sap.
tajá (*tinkordo*) a plant (*Caladium bicolor*).
tamanduá grande the giant anteater (*Myrmecophaga tridactyla*).
tartaruga a species of river turtle (*Emys amazonica*).
tauarí a tree (*Cariniana* sp.), the inner bark of which is commonly used as a cover for cigarettes; sheets of the bark are used as walls in the traditional Mundurucú house.
timbó a generic term applied to many lianas and roots used for drugging fish.
tipoia bark-cloth sling in which women carry infants.
tracajá a species of river turtle (*Emys tracaja*).
tracuá a liana used for medicinal purposes (*Philodendron myrmecophilum* Engl.).
tucumã a palm tree (*Astrocaryum tucuma* Mart.).
uchí fruit-bearing tree (*Sacoglottis uchi* Hub.).
urucú the fruit of the urucuseiro bush (*Bixa orellana*), used as a source of red dye.
veado capoeira a species of deer.
zogi zogi (*macaco boca d'agua*) squirrel monkey.

12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

• 104 glossary

Araiarai the ceremony for the spirit mothers of game animals, which lasts an entire rainy season.
barracões stores of traders
beiji manioc flour "bread"
caboclo neo-Brazilian, usually lower-class backwoodsmen and peasants of the interior
campineiro Brazilian term for savannah-dweller
Dajcaruparip the shorter, ten-day ceremony for the spirit mothers of the game animals
diwat "dwellers of the river"
farinha a coarse flour made from bitter manioc
iboiwatitit the clan that possesses burial rights over certain clans of the opposite moiety
karökö the sacred musical instruments ("trumpets") kept in the men's house
karökö ejewot spirit "companion" of the sacred musical instruments
Muchacha anyen a society of learned and honored warriors
padrinho godfather
pariwat Mundurucú who live as Brazilians
patrões patrons
regatões itinerant merchants, in contrast to *patrões*, regular patrons
timbó a generic term applied to many lianas and roots used for drugging fish
tipiti basketry press for grated manioc
tubö ancestral clan spirit

[P. xii]

/29 cont./

241 to another only occur at long intervals, within decades, and because
361 they occur within a certain well-defined area which is precisely the
166 habitat of the tribe. When these moves overshoot the boundaries of the pertinent territory, the causes must usually be sought in other spheres: in wars, pressure by other tribes, or, as is noted among the present-day Mundurkú, in the influences of trade and of rubber gathering. But, in their original and usual sense, these "internal" migrations, that is, these displacements and movements of groups within the area peculiar to the tribe, are based solely on the agrarian conditions mentioned above. Martius had already said of the Tupi of the upper Tapajós, as quoted earlier: "They practice a primitive agriculture, and therefore, they are not nomads in the strict sense of the term; their villages, however, do not remain immutably in the same place." (16) He had, thus, already noted these moves

16. Martius, 1857: 201.

[182] and had recognized the fact that agriculture was responsible for the greater or lesser stability of the Indian within his territory. In fact, the same thing may be said in a concrete way of the Mundurukú. They are not nomads, precisely because of their agriculture. But neither are they entirely stable within their habitat for the same reason—agriculture—which, owing to soil exhaustion, forces them into repeated moves which, in the last analysis, result in slow internal migrations which I have termed intra-territorial /sic/.

/30/

241 IV. Native terminology referring to garden plots and cultivated plants
104

1) Referring to the garden. (17)

17. The phonetics have been adapted to Portuguese whenever possible. Note the following, however:

*241 /30 cont./
●104

w — as in English.
ü — as in German, but shorter.
ö — as the German umlauted "o," but shorter.
t — always dental.
s — always strong.
z — always weak.
Final consonants (as: k - p - t)
are not plosive.
The tonic accent, unless otherwise
noted, is always on the last syllable.

*241 a) Tools:
192
[412]

spade	puruse
iron digging tool	chit
digging stick	ip marazairarab ip

b) Garden and garden tasks:

garden (while under the man's care);	
he says:	kat
garden (while under the woman's care);	
she says:	ko
to clear the undergrowth	tyup tatabm
to fell (the trees)	yup chign; yup chichign
to burn	imapign
brush	taipa
to pile up the brush	taipa chign; taipa chichign
to burn the brush	taipa mapign
to plant (bitter manioc)	(masok) taizabm; (masok) ip maum
to weed, first cleaning	nip ogn
to weed, second cleaning	karit ogn
to pull up the manioc roots	masok ta ogn
to replant	warabem ypu maum; yab; kuon